

A Modern Mage

Anton Long and The Order of Nine Angles



Preface

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Preface

According to the Occult cognoscenti, in order for a person to fully understand and appreciate the Order of Nine Angles {1} - and to thus know what being O9A means in the real world - they should know about and understand the sinister-numinous life of the pseudonymous Anton Long. Because, as the essays in this collection explain:

- (i) Anton Long created the ONA/O9A - and devised the seven fold way - as things, presencings, "which can lead to the creation of strong, really dangerous, ruthless individuals [and] which are so subversive that no laws could ever outlaw them, and that attempts to restrain them, to outlaw them, would only make them more attractive to some individuals."
- (ii) His own strange life is sufficient of itself to illustrate what a dedicated, modern, decades-long occult quest for knowledge and wisdom is all about and involves.
- (iii) He is an example of what the Seven Fold Way means and implies in real life, re:

- (a) overcoming physical challenges (running a marathon, cycling over 200 miles in 12 hours, etcetera);
- (b) exeatic living;
- (c) undertaking criminal 'insight roles';
- (d) experience of and learning from both the sinister (neo-nazi and Islamic extremism, inciting murder and terrorism, running a gang of thieves, imprisonment for violence, etcetera) and of the numinous (being a monk, a nurse, an itinerant, writing poetry, etcetera).
- (e) scholarly learning - as for example in translating and writing the most comprehensive, to date, scholarly commentary on the ancient Pymander tractate.

Thus, his diverse life {2} gives credibility to the O9A: to its esoteric philosophy, its logos, and its 'sinister tradition/sinister subversion', and to its three praxises of (i) the hermetic mystical seven fold way, (ii) the way of the drecc/niner, and (iii) the pagan way of the Rounwytha.

As mentioned in one of the essays included here:

In modern occultism there are four main exponents of, and/or expositions of, what is often referred to as Left Hand Path, and/or Satanic, esotericism. These are Anton LaVey and the Church of Satan; Michael Aquino and the Temple of Set; Aleister Crowley and Thelema;

and Anton Long and the Order of Nine Angles.

Whatever one's opinion of the Church of Satan, the Temple of Set, Thelema, or the Order of Nine Angles, they all to great extent reflect the known and documented life, the personality, and the ideas or beliefs, of the person most associated with them and who first expounded, or who first effectively codified, the ideas/beliefs/praxis - or the esoteric philosophy - evident in them.

As someone associated with the O9A wrote a few years ago:

" Si è molto discusso della figura di David Myatt da molte parti in questi ultimi anni. Molti considerano David Myatt come essere Anton Long (ovvero il fondatore dell'ONA) anche se questi sino ad oggi ha sempre negato di esserlo, alcuni semplicemente un individuo che passa da un'ideologia ad un'altra, alcuni un pazzo che inneggia al Jihad ed alla supremazia dell'Islam dopo aver inneggiato alla supremazia ariana ed al Nazionalsocialismo, etc. Da parte nostra (Secuntra Nexion), consideriamo David Myatt come un individuo che incarna l'Archetipo del Mago, del Mutaforma. Un individuo che ha conferito alla propria vita uno scopo ed uno scopo che andasse lontano. Un individuo che ha sperimentato in prima persona le varie sfaccettature della vita ed una persona che ha creato come risultato del proprio pathei-mathos opere di valore come La Via Numinosa e Reichsfolk ed innumerevoli testi pieni di ispirazione. Che poi David Myatt sia o non sia Anton Long questo può essere considerato irrilevante e rimane una considerazione che ogni singola persona può fare per sé e conferire ad essa il giusto peso."

A Mage For Our Times

Conventionally, a Mage is defined as a sorcerer, or wizard, and - slightly less conventionally - is the name given to a Tarot card, one of the Major Arcana, more normally called The Magician or The Juggler.

As often in such matters, the Order of Nine Angles has its own definition of the term Mage, stating that it is one of the seven stages of their Seven Fold Sinister Way, associated with the stage, or esoteric grade, of Grand Master/Grand Mistress. That is, it refers to an individual who, by virtue of their practical experience, and knowledge of both the sinister (the Dark Side) and the numinous {3}, has achieved a great understanding and knowledge of

themselves, and of esoteric matters in general, and who has acquired, and practised, certain esoteric (Occult) skills. These skills, according to the O9A, include those relating to the use of Aeonic Magick/Sorcery (aka Aeonic subversion).

What is especially interesting is that the O9A associates the Mage (and to a lesser extent, the Master/Mistress of The Dark Arts) with skill in shapeshifting; by which they mean not the mythological ability of a living human being to somehow transform themselves into animals or even into an entirely different human body, but rather the practical ability to successfully assume various rôles, identities, or *personae*: to live, to be, to act out the life, undetected, of someone else, and all for the purpose of attaining self-knowledge and self-understanding, and for the doing of deeds of sinister Aeonic Sorcery.

This proficiency in the dark and esoteric art of shapeshifting – one of the qualities of a genuine Mage – most certainly applies to the life of Myatt himself, whose rôles, identities, and *personae*, are and have been many and varied, and both 'dark' and 'light'.

R. Parker
2014

{1} The esoteric philosophy, the praxises, and the aural traditions, of the Order of Nine Angles are explained in the 1383 page pdf compilation *The Definitive Guide To The Order Of Nine Angles* (Fourth Edition, July 2014).

{2} A documented summary of Myatt's life, using verifiable and reliable (mostly mainstream published) sources, is given in the Appendix, and which summary is taken from the Wikipedia article about Myatt dated July 2014.

{3} Refer, for example, to (i) the O9A text *Enantiodromia: The Sinister Abyssal Nexion* (Second Edition, 2013) and to (ii) R. Parker, *The Sinisterly-Numinous* (e-text, 2014). Both texts are included in *The Definitive Guide To The Order Of Nine Angles*.

Anton Long and The Exeatic Quest for Gnosis

In modern occultism there are four main exponents of, and/or expositions of, what is often referred to as Left Hand Path {1}, and/or as Satanic, esotericism. These are Anton LaVey and the Church of Satan; Michael Aquino and the Temple of Set; Aleister Crowley and Thelema {2}; and Anton Long and the Order of Nine Angles.

Whatever one's opinion of the Church of Satan, the Temple of Set, Thelema, or the Order of Nine Angles, they all to great extent reflect the known and documented life, the personality, and the ideas or beliefs, of the person most associated with them and who first expounded, or who first effectively codified, the ideas/beliefs/praxis - or the esoteric philosophy - evident in them.

Thus the showmanship and plagiarism of LaVey is evident in the Church of Satan. Thus the 19th century style romanticism, the egoism, the misogyny, the need for disciples, of Crowley is evident in Thelema. Thus the studious nature, the honest, the moral, and the hierarchical, approach of Aquino is evident in the Temple of Set.

Thus, also, how the practical exeatic {3}, iconoclastic, seemingly contradictory (sinister and numinous) life of Anton Long is evident in the Order of Nine Angles.

As Anton Long wrote in the 2011 text *Enantiodromia: The Sinister Abyssal Nexion*.

"My life has been considered by some to be a practical manifestation of The Seven Fold Way."

This is certainly true is one accepts, as many do {4}, the as yet unproven claim that Anton Long was a pseudonym used by David Myatt and that Myatt set up the ONA in the 1970s and codified "its teachings into a fully developed system of initiation and training for adeptship" {5}.

It is therefore interesting, and relevant - and also important for an understanding and appreciation of the Order of Nine Angles - to consider both the O9A's seven-fold way and the life of David Myatt.

The Seven Fold Way

The Seven Fold Way (aka 7FW aka the Seven Fold Sinister Way) is outlined in the 1990s O9A text *Naos*, and in the later text *Enantiodromia: The Sinister Abyssal Nexion*, and consists of a series of practical tasks, individual physical

challenges, practical and occult ordeals, and various occult rituals. Importantly, both of these texts are practical guides, not theoretical tracts.

As Anton Long writes,

"The Seven Fold Way of the traditional nexions of the ONA is a difficult and life-long personal commitment, and involves three basic methods: (1) practical experience, both esoteric and exoteric; (2) a learning from that experience; and (3) a progression toward a certain specific personal goal.

1. This means the individual acquires practical experience of both of the Occult/TheDarkArts [External, Internal and Aeonic sorcery] and of doing sinister (amoral and exeatic) deeds in the real world.

2. This means that the individual learns from their errors, their mistakes, and their success - a learning requiring self-honesty, interior reflexion, and a rational awareness of themselves into relation to their life-long quest: that is, in relation to the goal.

3. This means that (1) and (2) occur again and again until the long-term goal is reached - a process traditionally represented by the seven stages of the Tree of Wyrð, involving the progress from Neophyte to Magus/Mousa. The actual aim is to progress toward, into, and beyond, The Abyss: which rencounter is: (a) exoterically, the genesis of the new type of human being which it is one of the aims of the ONA to facilitate, as prelude to our New Aeon and as a manifestation, a presencing, of that new Aeon; and (b) esoterically, the genesis of individual wisdom and a prelude to a possible transition toward the next and final stage, that of Immortal in the realms of the acausal.

These methods are personal, direct, individual. They require that the individual take responsibility for themselves; is not bound by any restrictions or any morality, and learns not from books or texts or from someone else but rather by practical experience extending over a period of several decades." *Enantiodromia: The Sinister Abyssal Nexion*

Insofar as the personal experience and the development of the individual is concerned, the 7FW can be divided into two parts, although hitherto most commentators, and almost all critics, have focussed on the first part, apparently unaware of the second part.

The first part is that concerning up to and including the stage of Internal Adept

where the emphasis is on 'the sinister' – on practical experience of 'the dark side'; and which practical experience is both occult, involving rituals and prescribed occult ordeals (such as Insight Roles), and exoteric, that is, often amoral in the conventional sense, requiring

"the individual to go beyond, to transgress, the limits (the bounds, conventions, the laws) imposed and prescribed by the society or by the societies of the era in which the individual lives, and which transgression often involves the individual being or becoming a heretic or an outlaw or a revolutionary or a dissident or a criminal. One 'heretical' form (or role) sometimes used in current and past Western societies is that of satanism (as the O9A understand and practice satanism). Another is political and/or religious extremism."
The Order of Nine Angles – Proem for Novices

Unsurprisingly, it is this first part – with its mention of human sacrifice, its use of the causal form of neo-nazi extremism, its support for terrorism, and so on – that has made the O9A notorious and dissuaded many from either studying the O9A in detail or beginning their own personal journey along the 7FW, which (again unsurprisingly) is what Anton Long intended all along, as witness what he wrote to Aquino and others in *The Satanic Letters* published in 1992.

The second part is the preparation for, the rite of, and the subsequent life of the individual beyond the rite of, The Abyss. According to Anton Long in *Enantiodromia: The Sinister Abyssal Nexion*:

"This Grade Ritual [The Sinister Abyssal Nexion] is an enantiodromia – that is, a type of confrontational contest whereby what has been separated becomes bound together again [united] enabling the genesis of a new type of being. As an old alchemical MS stated:

The secret [of the Abyss] is the simple unity of two common things. This unity is greater than but built upon the double-pelican. Here is the living water, Azoth.

What has been separated – into apparent opposites – is the sinister and the numinous."

Importantly, and as stated in the aforementioned text,

"the necessary preparation for Entering The Abyss [...] involves the Internal Adept, over a period of several years (around three years is the expected and necessary norm), living in an empathic and numinous way and thus learning from such a living. This living is not, however, an extended Insight Role, but instead a complete and deliberate re-orientation of the consciousness, emotions, psyche, and

way of life of the individual, and is often made manifest in a necessary practical manner by the aspirant Master/LadyMaster becoming, for example, an artisan (and thus learning an appropriate craft), or working in a caring profession, or pursuing artistic/musical /cultural pursuits consistent with such empathic and numinous living [...]

This numinous living is obviously in stark contrast – and seemingly opposed – to the previously experienced sinister aspects of someone following the Seven Fold Way, and it is for the individual to resolve in their own manner in their own causal Time whatever conflicts – personal, moral, psychic or otherwise – that may arise. A resolution that leads – if the individual decides to continue and after a duration of causal years – to a natural integration, the necessary alchemical synthesis; the individual then having the experience, and the esoteric empathy, to know when such a synthesis of sinister and numinous has occurred."

Thus is there the necessary practical experience of, and the necessary personal learning from such experience, via the *Dark Art of Pathei-Mathos* {6}, of what the ONA term the sinisterly-numinous:

"The term sinister-numinous is employed by us – part of our esoteric ONA-speak – to describe the living unity beyond the abstract, the lifeless, division and dialectic of contrasting/abstractive/ideated opposites. A division most obvious in the false dichotomy of good and evil, and a division not so obvious in denotatum and thus in both Magian religions with their god, prophets, scriptures, and in occultisms and religions devolving around named deities." Anton Long. *The Adeptus Way and The Sinisterly-Numinous*

Yet again, even in these advanced stages of the 7FW, the emphasis of the Order of Nine Angles is on practical experience, in the real world, and a personal learning from such experiences, and for only thus is there a move toward wisdom:

"One of the more important aspects of both the preparation for The Abyss and of the emergence of a new Master/LadyMaster following a successful Passing of The Abyss, is the supra-personal perspective attained. That is, notions of personal Destiny give way to an understanding of Wyrð and a knowing of the impermanent illusory nature of the self, with causal individuality placed into a Cosmic perspective by an experience of the acausal sans abstractions, words, language. There is thus the beginnings of genuine wisdom [...]

As the Rite of Internal Adept sheds and goes beyond mundane ego to

symbolically produce an 'individuated' self – a self made manifest in the months/years following that Rite and grounded in the pursuit of the personal Destiny so revealed – so the preparations for and the Rite of the Abyss itself annihilates this self, this Destiny, by immersing the individual in the living water, Azoth, from whence the Master/LadyMaster emerges.

In the practical sense, this transformation means that the Master/LadyMaster sheds all pretence about esoteric matters – to themselves and others – while melding a being-human (for they are still mortal, fallible, prone to mistakes) with an aeonic-consciousness: a placing of themselves into the Cosmic perspective."

Thus,

"One of the main reasons for the existence of esoteric groups such as the Order of Nine Angles is to be a living hereditary repository of a certain type of knowledge – *kunnleik* – and to personally, directly, encourage some individuals to acquire the culture, the habit, of learning – practical, scholarly, esoteric – and thus enable them to move in the traditional esoteric manner toward the goal of discovering and thence acquiring wisdom; and which wisdom is a balanced personal judgement and a particular knowledge of a pagan, Occult, kind to do with livings beings, human nature, Nature and the heavens. This involves possessing/developing certain esoteric faculties/skills; acquiring an honest knowing of one's self, one's character; possessing an Aeonic understanding; and thus discovering Reality beyond, and sans, all causal abstractions." Anton Long. *Knowledge, the Internet, and the O9A*

In effect, and importantly, all this is (i) a modern restatement of the hermetic septenary *anados* – of the quest for gnosis – evident in the ancient Greek text that forms the Pymander section of the Corpus Hermeticum; (ii) a modern praxis established to achieve that gnosis; and (iii) a modern, and rational, understanding of gnosis in terms of *sans denotatum* {7}, of causal and acausal (and not of gods or of God) and of what such a gnosis may mean, which is of a possible acausal, immortal, existence beyond the realm of the causal {8}. Which is why, in the 7FW, the last stage – that of Immortal – cannot be attained or claimed by a living mortal.

Of course, it may just be coincidence that Myatt has published a translation of, and a commentary on, the Pymander section of the Corpus Hermeticum {9}.

The Life of Myatt

David Myatt's strange life is fairly well-documented in reliable mainstream sources {10} and his life differs considerably from the lives of LaVey, Aquino, and Crowley, especially in the variety, the nature, and the duration, of his experiences. For instance, a somewhat itinerant upbringing in Africa and the Far East; some twenty years as a violent neo-nazi activist and ideologue, complete with imprisonment for violence and leading two neo-nazi groups; several years as a Christian monk; years of involvement with a NATO-sponsored paramilitary group; almost a decade as a 'ferocious Jihadi' during which he travelled in Muslim lands and spoke about Islam; a year or so running a gang of thieves; time as a bodyguard for one of Britain's most infamous neo-nazis; two years working as a nurse in British hospitals; writing the practical terrorist guide that (allegedly) inspired David Copeland; arrest for conspiracy to murder; years working as a farm labourer; his translations of the likes of Aeschylus and Sappho; and (last but not least) his development of a mystical philosophy based on empathy, compassion, and - importantly - personal honour {11}.

This rather astonishing variety of experiences - apparently both 'sinister' and 'numinous' - coupled with the allegation of him being Anton Long, has led several people to conclude that Myatt's life is indeed "a practical manifestation of The Seven Fold Way".

For instance, Senholt {4} writes that,

"The role of David Myatt was and is essential to the creation and existence of the ONA. [His] move to Islam is part of a sinister strategy that has its roots in the insight roles and idea of sinister dialectics within the ONA [...] Myatt's life-long devotion to various extreme ideologies has been part of a sinister game that is at the heart of the ONA." *Secret Identities in The Sinister Tradition* pp. 254, 267, 269

Others, such as Per Faxneld {12} claim that "both his Nazism and Islamism are merely instruments for the ONA's underlying sinister esoteric plots."

Furthermore, it has been suggested {13} that

"We have thus, after over forty years, Myatt as Mage and at the end of the seven fold way, having ventured into and beyond 'the abyss' and having, as ONA texts such as *Enantiodromia: The Sinister Abyssal Nexion* suggest, melded the sinister with the numinous via practical experience and an exceptionally interesting diversity of living; with his post-2006 writings being explanations of and the product of this last mortal occult stage of what of necessity is a life-long quest."

These post-2006 writings of his – that is, what he now terms the philosophy of pathei-mathos – would thus, in this scenario, represent the gnosis, the wisdom, achieved by someone following the O9A's practical 7FW as far as a living mortal can go.

According to Anton Long writing in the 2011 text *Lapis Philosophicus*:

"The story ends with an anticipated discovery: that the penultimate stage (however named: Magus, GrandMaster, GrandLadyMaster) of that life-long genuine Occult journey which begins with initiation (of whatever kind: hermetic, ceremonial, self) is the same whether one began on, and thence followed, what has been described as The Left Hand Path, or whether one began on, and thence followed, what has been described as The Right Hand Path. For in the context of beyond The Abyss, such designations based on such a dichotomy become, and are, irrelevant because without sense and meaning.

That is, the outer secret of the inner, the real, the living, alchemy is that the end and the result of both our apparently separate journeys is the same; the same place, the same understanding, the same knowledge. For wisdom is undivided, the same for all of us, whatever we believed or assumed when we began."

Conclusion

Two interesting – and perhaps – important things have been revealed. First, that the nature of the Order of Nine Angles has been much misunderstood, as evident in the general lack of understanding of, or even knowledge of, the sinisterly-numinous (the dual) nature of the Seven Fold Way with its aim of enabling individuals, via practical means and a decades-long and varied quest, to achieve wisdom, the stated goal of most esoteric traditions, including Left Hand Path ones. Second, that out of the likes of LaVey, Aquino, Crowley, and Anton Long, it is ~~Anton Long~~ Myatt who alone seems to qualify as having attained that goal of wisdom. Certainly, of all those, he is in terms of life and practical experience not only the most satanic, the most sinister, but also the one who has most embodied and manifested the numinous.

Which leaves us with three intriguing questions. (i) Is a practical experiencing of both the sinister and of the numinous, as advocated by Anton Long/the O9A, really required in order to attain the final esoteric goal? (ii) Is the ultimate wisdom, the knowledge, so attained – by whatever means – really the same for all, or different? And (iii) was David Myatt really Anton Long?

Notes

{1} By Left Hand Path here, in this specific context of comparison, is meant antinomianism; that is, a certain nonconformity often manifest in acts – of occult ritual and/or practical – of transgression.

{2} Whether Thelema and/or Crowley represent and expound a Left Hand Path has been much debated. My own view is that, as it is defined in {1}, they do.

{3} Exeatic is defined, by the ONA, as "going beyond and transgressing the limits imposed and prescribed by mundanes, and by the systems which reflect or which manifest the ethos of mundanes – for example, governments, and the laws of what has been termed society".

{4} See, for example, the Senholt chapter *Secret Identities in The Sinister Tradition* in the book *The Devil's Party: Satanism in Modernity*, edited by Per Faxneld and Jesper Petersen, and published by Oxford University Press in 2012.

{5} Goodrick-Clarke, Nicholas. *Black Sun*, New York University Press, 2002, p. 217.

{6} See the ONA text *Guide to The Dark Arts of the O9A* and also *Pathei-Mathos and The Initiatory Occult Quest*, from which this is a quote:

"What pathei-mathos as a Dark Art does, has done, and can do is allow the individual to outwardly experience and to internally confront within themselves both the sinister and the numinous, the light and the dark, and to thus learn from – or fail to learn from – such experiences, interior and exterior. Which is why Occult, initiatory, methods such as the Seven Fold Way and the Way of the Rounwytha exist and were originally devised, for they provide context, a living tradition (ancestral pathei-mathos/guidance) and form a tried and tested path toward the goal of positive, evolutionary, individual change and toward the goal of acquiring wisdom."

{7} In respect of sans denotatum, refer to ONA texts such *Denotatum – The Esoteric Problem With Names* and *Alchemical Seasons and The Fluxions of Time*.

{8} The theory of causal and acausal, developed by Myatt in the 1970s, and which is used by the Order of Nine Angles, is outlined in the 1970s text *Emanations of Urania*, and explained in texts such as Myatt's *Some Notes On The Theory of The Acausal*.

See also the ONA text *Mythos, Meaning, Acausality, and Dark Gods*.

{9} David Myatt. *Mercvrii Trismegisti Pymander*. 2013. ISBN-13: 978-1491249543

{10} A documented summary of Myatt's life, using verifiable and reliable (mostly mainstream published) sources, is given in *David-Myatt: An Overview of His Life*, which is taken from the Wikipedia article about him dated July 5, 2014.

{11} Myatt calls personal honour a 'numinous balancing', writing in his *The Way of Pathei-Mathos* that

"[the] personal virtue of honour, and the cultivation of wu-wei, are – together – a practical, a living, manifestation of our understanding and appreciation of the numinous; of how to live, to behave, as empathy intimates we can or should in order to avoid committing the folly, the error, of ὕβρις, in order not to cause suffering, and in order to re-present, to acquire, ἁρμονίη.

For personal honour is essentially a presencing, a grounding, of ψυχή – of Life, of our φύσις – occurring when the insight (the knowing) of a developed empathy inclines us toward a compassion that is, of necessity, balanced by σωφρονεῖν and in accord with δίκη.

This balancing of compassion – of the need not to cause suffering – by σωφρονεῖν and δίκη is perhaps most obvious on that particular occasion when it may be judged necessary to cause suffering to another human being. That is, in honourable self-defence. For it is natural – part of our reasoned, fair, just, human nature – to defend ourselves when attacked and (in the immediacy of the personal moment) to valorously, with chivalry, act in defence of someone close-by who is unfairly attacked or dishonourably threatened or is being bullied by others, and to thus employ, if our personal judgement of the circumstances deem it necessary, lethal force."

{12} Per Faxneld. *Post-Satanism, Left Hand Paths, and Beyond in The Devil's Party: Satanism in Modernity*, Oxford University Press (2012), p.207

{13} R. Parker. *Whither Came The Numinous Way*. 2013

Myatt, The Septenary Anados, And The Quest For Lapis Philosophicus

Abstract

The life of David Myatt will be discussed in relation to the occult group the Order of Nine Angles (O9A/ONA), with particular reference to (i) the O9A's hermetic 'seven fold way,' which is a decades-long personal quest for wisdom, and (ii) the O9A concepts of 'the sinisterly-numinous' and 'aeonics'. It will be argued that Myatt's strange, varied, and documented life is consistent with someone following that 'seven fold way'; that Myatt - under the nom-de-plume Anton Long - is one of the most innovative of modern occultists and one of the few to attain the grade of Magus; and that the O9A itself has been consistently mis-understood by outsiders.

Aeonic Subversion And The Order of Nine Angles

In the course of a 2005 interview, Myatt - at the time still a Muslim preaching Jihad {1} - made what proved to be one of the most informative statements ever made about the O9A:

"In my own life, I have tried to create some things which can disrupt our societies and which can lead to the creation of strong, really dangerous, ruthless individuals - some things which are so subversive that no laws could ever outlaw them, and that attempts to restrain them, to outlaw them, would only make them more attractive to some individuals."

The context of the interview was Myatt's strategy and three-year long programme to bring radical Muslims and neo-nazis together in order for them to "fight the common enemy", with one academic writing that Myatt had "arguably done more than any other theorist to develop a synthesis of the extreme right and Islam" {2}, and another that Myatt was "an example of the axis between right-wing extremists and Islamists" {3}. In a 2003 tabloid newspaper article {4} Myatt had been described as "an ethereal character; a deeply subversive intellectual who believes in the disruption of existing societies as a prelude to the creation of a new more warrior-like Aryan society which he calls the Galactic Empire." A few years earlier the same newspaper had described Myatt as "the mentor who drove David Copeland to kill" and that "behind David Myatt's studious exterior lies a more sinister character." {5}

Furthermore, when asked in 2014 whether the above quotation concerned the O9A, Myatt replied (without mentioning the O9A) that it

...rather well expresses the sentiments I remember from my

subversive 1970's Column 88 days; sentiments of a fanatic motivated enough, and of a convicted criminal with underworld contacts enough, to found an underground group as a neo-nazi honeytrap 'to attract non-political people who might be or who had the potential to be useful to the cause even if, or especially if, they had to be 'blackmailed' or persuaded into doing so at some future time [...] A secret Occult group with the 'offer', the temptation, of sexual favours from female members in a ritualized Occult setting, with some of these female members being 'on the game' and associated with someone who was associated with my small gang of thieves'. {6}

In that reply, Myatt quotes from his political memoir, published in 2012, entitled *The Ethos Of Extremism: Some Reflexions on Politics and A Fanatical Life*, and in which memoir he elaborated on his 1980s admission - repeated in the 1990s in personal correspondence with Professor Kaplan {7} - that his

"...occult involvement, such as it was in the 1970's and later, was for the singular purpose of subversion and infiltration in the cause of National-Socialism, with part of this being to spread racist ideas and denial of the holocaust. Thus one such occult group I associated with was a honeytrap, and the whole intent was political, revolutionary, not occult and not to with 'satanism'. It was a matter of using, or trying to use, such occult groups for a specific neo-nazi purpose without any interest in or personal involvement with the occult." {8}

Despite Myatt's evasion, it seems clear that the 'secret Occult group' he established in the 1970s to act as a neo-nazi honeytrap was the O9A. It is also clear that one of its purposes was to train and produce "strong, really dangerous, ruthless individuals" and disseminate "some things which are so subversive that no laws could ever outlaw them, and that attempts to restrain them, to outlaw them, would only make them more attractive to some individuals."

One method which 'Anton Long' devised to train and produce such subversive individuals was 'the Seven Fold Way', based as that practical way obviously was - at least in terms of having an anados, a quest of seven stages - on an occult tradition dating back to the hermeticism of the Hellenistic period and works such as the Corpus Hermeticum {9}. This Seven Fold Way includes not only Insight Roles - "gaining real-life experience by working undercover for a period of six to eighteen months, challenging the initiate to experience something completely different from their normal life both to 'aid the Sinister dialectic' and to enhance the experience of the Initiate" {10} - but also the 'three basic O9A tasks', which are:

1) Undertaking the basic minimum physical challenges - which for men are (a) walking thirty-two miles, in hilly terrain, in under seven hours while carrying a pack weighing at least 30 lbs; (b) running twenty-six miles in four hours; (c) cycling two hundred or more miles in twelve hours. For women, the minimum acceptable standards are: (a) walking twenty-seven miles in under seven hours while carrying a pack weighing at least 15 lbs. (b) running twenty-six miles in four and a half hours; (c) cycling one hundred and seventy miles in twelve hours.

2) Undertaking the Grade Ritual of External Adept, and then the basic Grade Ritual of Internal Adept (at least three months living in the wilderness alone).

3) Performing, with a congregation and with cantors trained in esoteric Chant, The Ceremony of Recalling with offer ending [i.e. undertaking a ritual of human sacrifice].

In addition, 'Anton Long' made what he termed Aeonics an essential part of both that Seven Fold Way and the O9A itself, with Aeonics being not only a theory about the different aeons and the civilizations and cultures said to be associated with them {11} but also a practical guide to how a new aeon, and a new civilization, might be created - by subversive and other means - over a period of decades and centuries. Thus, one of the aims of the O9A from the very beginning (as consistently stated in their literature) was to aid the creation of a new civilization, a new culture, a 'Galactic Empire', and which creation would require not only the subversion of existing societies, but also the development of new ways of living and a new type, or class, of individuals:

"The Order of Nine Angles presents three different ways whereby its fundamental aeonic aims of individual change and individual evolution - that is, the breeding and the development of a new species and new ways of living and thence a new and a galactic Aeon - may be achieved. These are the initiatory Seven Fold Way, the individual exeatic adversarial praxis of Dreccs and Niners, and the tradition of the Rounwytha.

All three of these ways provide a means for the individual to acquire arête and wisdom, and all three are practical and individual, involving as they do the individual pathei-mathos (the personal learning) that results from challenging real-world experiences. They all have the same ethos, manifest in the O9A's 'code of kindred honour', as they all require the individual to develop a perception, an understanding, a knowledge - acquired from a personal experience - beyond causal

abstractions/forms and thus beyond denotatum; that is, and for example, beyond the illusion of conflicting/ideated opposites, beyond naming/denoting/words, beyond abstract morality, beyond dogma/ideology, beyond the simple principle of causation, and beyond the simplicity of a posited dialectical process." {12}

Furthermore, as some commentators have noted {10}, one of the distinguishing features of the O9A is its 'aeonic magick', of influencing people over long periods of time via such things as mythoi and 'presencing the dark' through the deeds of individuals. For the O9A has always had what it terms 'an aeonic perspective', which according to Anton Long means

"...that we, the O9A, are concerned with:

(1) Both Wyrð and destiny. That is, with the development of our Initiates and Adepts (their destiny) and with the development of Aeons, and thus with how the individual relates to those energies/forces which are beyond the individual and which effect them until they have completed a successful Passing of The Abyss when they emerge with wisdom: that is, with a knowing, skills, understanding, and experience sufficient to enable them to synchronize with, and then later on manifest, Wyrð.

(2) Both the sinister and the numinous - the sinisterly-numinous. That is, with the knowing, the experience, the understanding, of both and then a moving toward and a living involving the Reality beyond such apparent opposites." {13}

Thus the O9A was built on four fundamental foundations:

- (i) On "the internal (the alchemical) change of the individual, on an individual basis, followed by the development of their personal character, self-understanding, and the acquisition of particular esoteric, and exoteric, skills and abilities" {14}.
- (ii) On having long term aims, of decades and centuries.
- (iii) On the basis of being a small cabal who covertly and personally recruit others.
- (iv) On the basis of having a distinctive esoteric philosophy {15}, and which esoteric philosophy, and the praxes deriving from and manifesting it {16}, would form the basis for a mythos, for a new cultural, an esoteric, 'sinister tradition'.

Their aims are not therefore to become a 'popular' occult group with hundreds or thousands of members - and thus compete with groups such as Aquino's Temple of Set - nor even to seriously declaim that they are an important occult

group, but rather to operate in the shadows and influence others covertly, subtlety, indirectly, while building a network of contacts, and "recruiting more people in academia, the artistic professions, and suitable officers in the military, the police [...] To recruit two or three people per decade. Maybe a little more, maybe less. There is no rush, as we all know our goals, aims, will take long durations of causal Time to be achieved." {17}

In plain English, they would get others - mostly unconnected with the O9A in the real world - to do the 'dirty work' of subversion, of propagating their mythos and their esoteric philosophy, and of 'presencing the dark'. Here, the following examples may or may may not be instructive: of Myatt as 'mentor of Copeland', of the manipulation of the fictional character Mickleman in the O9A's occult novel *The Greyling Owl* {18}, and of how the O9A shamelessly used someone to publicly propagate their mythos and then, as a lesson, let it be known that this internet wordsmith was part of what they term 'the O9A pretendu crowd' {19} and that some of those pretenders have proved useful to them, in the past decade, in so propagating their mythos and thus motivating some people to 'presence the dark' by occult, subversive, and amoral, deeds.

Furthermore, if the O9A did indeed begin life as a 'neo-nazi' honeytrap, it very quickly morphed into something occult to its very core {20}, anarchic in essence {21}, and pursuing an aeonic strategy where extremist politics, and satanism itself, were understood as possibly useful causal forms, as possibly useful tactics in the destruction of the old as a prelude to emergence of a New Aeon {22}.

The Seven Fold Way And The Sinisterly-Numinous

Central to the aeonic strategy of the O9A is the Seven Fold Way, for it is this which can produce - and which has produced - those who make up the O9A cabal.

This esoteric way provides an anados of seven distinct stages/grades each of which is related to well-documented and specific tasks. Furthermore, the Seven Fold Way has associated with it various Dark Arts (such as The Star Game) by which the required occult skills (such as acausal-thinking, and dark/esoteric empathy) can be cultivated. It also has the advantage of being, in its early stages, overtly occult and thus immerses the individual into that milieu, since - to paraphrase the beginning of the O9A text *Naos* - fundamental to occultism (and thus to sorcery/magick) is the belief that the phenomenal world of our physical five senses is incomplete: that we live in a world which contains, or which may contain, 'things'/forces/entities other than the ones our five senses show to us; and that every living thing possesses, because it is living, certain

energies which we can sense and 'see' if we become receptive to them, with the cultivation of such receptiveness being one of the aims occult initiation with the individual thus becoming aware of the essence of things that are hidden by their outward appearance.

It is this hidden 'essence' - of 'things' and of individuals (including ourselves) - that is covered-up by causal abstractions/forms and by denotatum, with the Seven Fold Way being a useful and practical means of discovering, experimenting with, and getting to know this essence, not only external to ourselves, but of and within ourselves as individuals. For, the whole septenary system is regarded, by the O9A, as a symbolic (or archetypal) map of the 'world' of the unconscious mind of the sorcerer/sorceress, and the 'worlds' (the realms) of Nature, 'the heavens' (the cosmos) and the supernatural, with the Seven Fold Way - the progress of the initiate through the occult grades or stages, from initiate to beyond The Abyss - being regarded as a practical guide to attaining knowledge of all these worlds.

In its initial stages - that is, up to and including the early years of an Internal Adept - this is a discovery, an exploration, and a personal esoteric and exoteric experiencing, of what is predominantly 'sinister'. In the later years of the stage of Internal Adept there is, as a preparation for The Abyss, a move toward a discovery, an exploration, and a personal esoteric and exoteric experiencing, of what is predominantly 'numinous'.

However, given their advocacy of culling (human sacrifice), of amorality, of criminality, of political and religious extremisms, the Order of Nine Angles has come to be regarded as either "a dangerous and extremism form of Satanism" {23} or as simply mischievous trouble-makers.

That is, in both these cases detailed discussion of the complex esoteric philosophy of the O9A - with its roots in ancient hermeticism and in European paganism; with its concept of Aeonics and the sinisterly-numinous; and with its many modern innovations such as Insight Roles and The Star Game - is avoided. In addition, what is overlooked - with one possible exception {24} - is the fact that it is neither the O9A - as viewed via O9A polemical, and satanist, texts - nor claims regarding the O9A, pro and con, which are significant in terms of understanding the esotericism of the O9A and what the O9A actually is. Rather, what is significant are the life of Myatt and the contributions to esotericism made by 'Anton Long'.

For not only is Myatt "paramount to the whole creation and existence of the ONA" {10} but he is also an example of what the Seven Fold Way means and implies in real life, and what the decades-long quest for lapis philosophicus, for

wisdom itself, involves and, perhaps most important of all, what such a completed quest can result in.

What it involves is experiencing, in a practical manner, both the sinister and the numinous; and what it results in is progressing beyond those opposites to the undivided unity beyond, an experiencing of which forever changes the individual; a change which both 'Anton Long' and Myatt have, since 2009, written about and which place both Myatt and Anton Long's O9A into the correct context. Which context is of the Western occult tradition in general, from ancient paganism to Hellenic hermeticism and gnosticism to Christian mysticism to medieval alchemy and demonology, and beyond.

Understood thus, the O9A is indeed as latterly described by Anton Long:

"A living hereditary repository of a certain type of knowledge - *kunnleik* - and [which] personally, directly, encourage[s] some individuals to acquire the culture, the habit, of learning - practical, scholarly, esoteric - and thus enable[s] them to move in the traditional esoteric manner toward the goal of discovering and thence acquiring wisdom; and which wisdom is a balanced personal judgement and a particular knowledge of a pagan, Occult, kind to do with livings beings, human nature, Nature and 'the heavens'. This involves possessing/developing certain esoteric faculties/skills; acquiring an honest knowing of one's self, one's character; possessing an Aeonic understanding; and thus discovering Reality beyond, and sans, all causal abstractions.

Being a living hereditary repository of a certain type of knowledge, esoteric and otherwise - that is, being akin to an ancestral, communal, pathei-mathos - the O9A grows and slowly develops as more knowledge and understanding are obtained, as more individuals undergo pathei-mathos, and as newer Dark Arts are developed. But the Occult essence - the ethos, the internal alchemy of individual change during the life of the individual, the individual discovery of *lapis philosophicus*, the Adeptus way, the Aeonic perspective - remains." {25}

Understood thus, Myatt is one of the few occultists - perhaps the only one in this and the previous century - to have progressed toward the last mortal stage of the occult path, the stage of Magus; with his own individual pathei-mathos and knowledge - both as 'Anton Long' and as DWM - significantly contributing to the occult tradition.

The contributions of 'Anton Long' - the 'sinister' aspect of The Mage - are: (i) the

practical Seven Fold Way as described in the two texts *The Requisite ONA* [2010] and *Enantiodromia - The Sinister Abyssal Nexion* [second edition, 2013] and which way includes Esoteric Chant and The Star Game, and which practical way enables anyone (for the first time in history) to progress to Adeptship and beyond; (ii) the pagan Rounwytha tradition; (iii) the logos - the new perceivration - that is The Code of Kindred Honour, and which code prefigures new ways of living, ways currently manifest in 'the drecc' and 'the niner', and (iv) living what he wrote about, from exeatic to amoral living, to supporting terrorism, to learning from both 'the sinister' and 'the numinous' {26}.

The contributions of Myatt - the 'numinous' aspect of The Mage - range from honourably living, for decades, the life of two types of extremist {27}; to acquiring a scholarly knowledge (evident for example in his translation of and commentary on the Pymander tractate); to devoting some years of his life to living a secluded mystical life as a monk; to finally writing about - in his philosophy of pathei-mathos - what possibly lies beyond the dichotomy of 'sinister' and 'numinous'.

As Anton Long wrote, in his penultimate public text:

"The story ends with an anticipated discovery: that the penultimate stage (however named: Magus, GrandMaster, GrandLadyMaster) of that life-long genuine Occult journey which begins with initiation (of whatever kind: hermetic, ceremonial, self) is the same whether one began on, and thence followed, what has been described as 'The Left Hand Path', or whether one began on, and thence followed, what has been described as 'The Right Hand Path'. For in the context of beyond The Abyss, such designations based on such a dichotomy become, and are, irrelevant because without sense and meaning.

That is, the 'outer secret' of the inner, the real, the living, alchemy is that the end and the result of both our apparently separate journeys is the same; the same place, the same understanding, the same knowledge. For wisdom is undivided, the same for all of us, whatever we believed or assumed when we began. Or expressed another way, *lapis philosophicus* is what it is, and always has been, and does what it does, and always has done, in terms of how it affects and changes those few who have succeeded in their decades-long endeavour and thus discovered it, and discovered it where it has always been hidden." {28}

Furthermore, in his last public text he wrote:

"The wisdom acquired, the finding of *lapis philosophicus* during the

penultimate stage of the Way - means two particular things, and always has done. (i) living *in propria persona* {29}, in a private manner and sans all posing, all rhetoric, all pomposity, all ideations; and (ii) having an appreciation, an awareness (sans words, ritual, thought) of what is now sometimes known as the acausal - of Nature, the Cosmos, of the connexions that bind life and thus of the illusion that is the individual will, and which illusion sillily causes a person to believe 'they' are or can be 'in control'. These two things form the basis of a particular and reclusive way of life of a particular type of person: the type known, in one locality, as the rounerer of The Rouning." {30}

Thus, these 'last writings by Anton Long' not only convey something esoterically important, but they also serve to link the 'sinister' Mage with the 'numinous' Mage, thus rounding off one individual's forty year quest for wisdom.

Living The Final Apprehension

Do the last iconoclastic writings of Anton Long - and the melding (the Enantiodromia) of 'the sinister' mage with 'the numinous' mage - invalidate the Seven Fold Way, the logos of the O9A, the praxises of the O9A, the aeonic goals of the O9A, and even the O9A itself?

In my view, no they do not. Rather, they serve to illuminate the O9A for what it is and always has been, beyond the rhetoric, beyond the polemics, beyond its Labyrinthos Mythologicus, and beyond the assumptions made by others. That is, it is a living hereditary, evolving, repository of esoteric knowledge; part of which accumulated and accumulating knowledge is a scholarly perspective on ancient hermeticism; another part of which is a practical modern means (for those who might be interested) to achieve Adeptship and beyond; another part of which knowledge concerns a New Aeon and the logos necessary to bring that Aeon into being. Other parts of which are Esoteric Chant and Aeonics; and so on. In addition, this body of esoteric knowledge now also contains the insights of someone who has ventured beyond The Abyss, and which particular insights return us to that pagan knowledge, that ancient wisdom, of the Rounwytha way {31}, which is, for those who follow it, the way of a certain type of knowing and of a certain type of living.

Furthermore, two important things need to be remembered. First, that each quest, each anados, is and always has been personal, unique, and provides insights and knowledge unique to that person as well as adding to the repository of esoteric knowledge. Second, that the journey is just as important - perhaps more important - than arriving; for it is the journey that vivifies, that builds, that develops, that tests, the person; that forms a new unique individual,

a new type of human being.

This is perfectly expressed by the quotation Anton Long gave in one of his last writings: "He wolde be in his owne persone, the example of our hole iourney." {29}.

Each person, travelling along the many esoteric paths, and using whatever praxis (or none) as their guide, is their own person upon their own journey, and can become - on completion of that journey - a new example for those yet to venture upon such paths. 'Anton Long' is just a recent example, whose strange life is sufficient of itself to illustrate what a dedicated occult quest for knowledge and wisdom is all about and involves.

R. Parker
2014
(Revised 15.v.14)

Footnotes

{1} "Myatt, under the name Abdul Aziz Ibn Myatt supports suicide missions and urges young Muslims to take up Jihad. Observers warn that Myatt is a dangerous man." Report on the 2003 UNESCO conference in Paris concerning the rise of anti-Semitism, published by the Simon Wiesenthal Center in *Response*, Summer 2003, Vol 24, #2

Raconteur and author Martin Amis famously described Myatt as "a fierce Jihadist" in an article in The Guardian newspaper (30 November 2007), an appellation repeated in his book *The Second Plane*, Jonathan Cape, 2008, p.157

{2} Michael, George. (2006) *The Enemy of My Enemy: The Alarming Convergence of Militant Islam and the Extreme Right*. University Press of Kansas, p. 142.

{3} Mark Weitzman: *Antisemitismus und Holocaust-Leugnung: Permanente Elemente des globalen Rechtsextremismus*, in Thomas Greven: *Globalisierter Rechtsextremismus? Die extremistische Rechte in der Ära der Globalisierung*. 1 Auflage. VS Verlag für Sozialwissenschaften/GWV Fachverlage GmbH, Wiesbaden 2006

{4} *Sunday Mercury*, Feb 16 2003.

{5} *Sunday Mercury*, July 9, 2000

{6} *Some Questions For DWM*, April 2014. <http://davidmyatt.wordpress.com/questions-for-dwm-2014/> [Accessed 14/04/2014]

{7} Kaplan, J. *Religiosity and the Radical Right: Toward the Creation of a New Ethnic Identity*, in Kaplan and Tore Bjørgo, *Nation and Race: The Developing Euro-American Racist Subculture*, Northeastern University Press, 1998

{8} Myatt, David. *A Matter of Honour*. e-text, 2012.

{9} R. Parker. *Perusing The Seven Fold Way - Historical Origins of the Septenary System of the O9A*. pdf e-text, 2014.

{10} Senholt, Jacob. *Secret Identities in The Sinister Tradition*, in Per Faxneld & Jesper Petersen, *The Devil's Party: Satanism in Modernity*. Oxford University Press, 2012

{11} The essay *Aeonic Magick - A Basic Introduction* is included in the O9A compilation *The Requisite ONA*, which is a guide to the Seven Fold Way up to and including the stage of Internal Adept.

{12} R. Parker. *The Sinisterly-Numinous O9A*. e-text, 2013.

{13} Anton Long. *The Aeonic Perspective of the Order of Nine Angles*. e-text, n.d. but c. 2011.

{14} *Proem O9A*. e-text, 2013.

{15} Regarding this esoteric philosophy, see R. Parker, *The Esoteric Philosophy Of The Order Of Nine Angles, An Introduction*. e-text, 2014.

{16} These praxes currently are the initiatory Seven Fold Way, the individual exeatic adversarial praxis of Dreccs and Niners, and the empath tradition of the Rounwytha. For further details refer to *Some Advice For Neophytes Regarding The Order of Nine Angles*, e-text, 2014.

{17} *Geneseos Caput Tertium*. Documents of the Inner O9A, 122 yfayen.

{18} See R. Parker, *Esoteric Tradition In The Deofel Quartet*. e-text, 2013.

{19} Refer to (i) *The Amusing Case of Aussie Alex*, pdf e-text, 2014, and (ii) *O9A Etiquette*, pdf e-text, v.1.09, 2014. Also of interest is *The Mischievous, Sly, Misleading O9A*, e-text, 2013, from which this a quote:

"Their treatment of others, both in the real world and via the medium of the internet, is justified by their division of people into 'us' and 'them', into 'our kind' and 'mundanes'; with those revealing themselves to be mundanes regarded as fair game, a resource. Note here the expression *revealing themselves to be*, for just as the ONA have tests for choosing those to be culled so also do they present 'the others' with tests and opportunities the purpose of which is to reveal if they are mundane. One of these tests is their Labyrinthos Mythologicus; another was 'the sinister game' they played with prospective adherents; another, of course, is misleading people, especially via the medium of the internet."

{20} The occult essence is obvious in the early volumes of The Deofel Quartet, in early texts such as *Satanism, Blasphemy, and The Black Mass*, and in the MSS that would form the 1980s compilation *Naos - A Practical Guide To Modern Magick*.

{21} See (i) the letter to Aquino, dated 7th September 1990 ev, in Vol i of *The Satanic Letters of Stephen Brown*; (ii) the letter to Miss Stockton, dated 19th June, 1991 ev, also in Vol i of *The Satanic Letters of Stephen Brown*. (iii) R. Parker, *Authority, Learning, and Culture, In The Sinister Tradition Of The Order of Nine Angles*, e-text, 2013.

A useful, working, definition of anarchy is "that way of living which regards the authority of The State as unnecessary and possibly harmful, and which instead prefers the free and individual choice of mutual and non-hierarchical co-operation".

{22} Refer to R. Parker. *The Satanism Of The O9A In Esoteric Context*. e-text, 2014.

{23} Per Faxneld. *Post-Satanism, Left Hand Paths, and Beyond in The Devil's Party: Satanism in Modernity*, Oxford University Press (2012), p.207

{24} The one possible exception is Senholt. While he, in his *Secret Identities in The Sinister Tradition*, appreciates Myatt's importance vis-a-vis the O9A, he does not place Myatt into the proper context - of a hermetic, and life-long, quest for wisdom. Instead, he concentrates on Myatt's extremism, and thus on only a part of Myatt's esoteric journey, neglecting the final parts of that journey. However, this neglect is understandable, given that Senholt did his research in 2009, before 'Anton Long' published his texts *The Enigmatic Truth* and *Lapis Philosophicus* and before writing extensively about 'the sinisterly-numinous' and about what awaits beyond the sinister abyssal nexion.

{25} Anton Long. *Knowledge, the Internet, and the O9A*. e-text, 122 yfayen.

{26} For details of 'the sinisterly-numinous', refer to the following texts: (i) R. Parker. *The Sinisterly-Numinous O9A*. e-text, 2013. (ii) *Enantiodromia - The Sinister Abyssal Nexion* [second edition, 2013]. (iii) Anton Long. *The Adeptus Way and The Sinisterly-Numinous*. e-text, v.3.01, n.d. but c. 2011.

{27} As a reading of his autobiography *Myngath* makes clear, a significant, but overlooked, aspect of Myatt's extremist decades is his adherence to honour; to honouring his pledge of personal loyalty to people such as Colin Jordan, and an 'unnamed Muslim'; to honourably striving to do the duty he had (for three decades as a nazi, and for a decade as a Muslim) sworn to do.

An outline of Myatt's life is given in Appendix Two, and it is only fair to point out that Myatt continues to deny, and always has denied, being a Satanist.

{28} Anton Long. *Lapis Philosophicus*. e-text, 2/2/123 yfayen. Given its importance this text, together with Anton Long's *The Enigmatic Truth*, is included here in Appendix One.

{29} In a footnote, Anton Long adds an interesting, scholarly, quotation:

He wolde be in his owne persone, the example of our hole iourney."
William Bonde [*lector philosophiae*] - *The Pylgrimage of Perfection*
(1526 ce), i. sig. Dvi.

Regarding the term *in propria persona*: it has a long literary and scholarly usage beyond its more recent legal connotations (legal connotations which someone searching the internet will find and assume describe the meaning of the term). The literary and scholarly usage includes the sense of someone speaking 'in propria persona', as opposed (for example) to 'the passive voice'. Thus, someone *living* 'in propria persona' would suggest something to the intelligentsia, as the above quotation would.

{30} Anton Long. *The Enigmatic Truth*. e-text, December 2011 CE. The text is included as part of Appendix One.

{31} The Rounwytha way is outlined in the pdf compilation *The Rounwytha Tradition* (2011), which contains the texts (i) *The Rounwytha In History and Modern Context*, (ii) *Denotatum - The Esoteric Problem With Names*, and (iii) *Alchemical Seasons and The Fluxions of Time*.

Appendix One

The Last Writings Of Anton Long

1. The Enigmatic Truth

As mentioned in my companion text *Lapis Philosophicus* regarding the apparent division of the journey to wisdom into a Right Hand Path and Left Hand Path:

"The 'outer secret' of the inner, the real, the living, alchemy is that the end and the result of both our apparently separate journeys is the same; the same place, the same understanding, the same knowledge. For wisdom is undivided, the same for all of us, whatever we believed or assumed when we began. Or expressed another way, *lapis philosophicus* is what it is, and always has been, and does what it does, and always has done, in terms of how it affects and changes those few who have succeeded in their decades-long endeavour and thus discovered it, and discovered it where it has always been hidden."

This understanding, this knowledge – the wisdom acquired, the finding of *lapis philosophicus* [1] during the penultimate stage of the Way – means two particular things, and always has done. (i) living *in propria persona* [2], in a private manner and sans all posing, all rhetoric, all pomposity, all ideations; and (ii) having an appreciation, an awareness (sans words, ritual, thought) of what is now sometimes known as the acausal – of Nature, the Cosmos, of the connexions that bind life and thus of the illusion that is the individual will, and which illusion sillily causes a person to believe 'they' are or can be 'in control'. These two things form the basis of a particular and reclusive way of life of a particular type of person: the type known, in one locality, as the rounerer of The Rouning.

In effect, the enigmatic truth is that those who have found *lapis philosophicus* – whatever path they took on their journey, whatever their prior views, beliefs, assumptions, ideas, praxis – live in a similar manner and have acquired the same *weltanschauung*. An enigmatic *weltanschauung* that needs no descriptive name and cannot, in its simple fundamentality, be communicated, let alone taught, to those who either have no natural intimation/intuition of it (for or from whatever reason) or who lack an inner changing (wrought via *pathei mathos*) of a sufficiency necessary to propel them beyond the illusion of conflicting

opposites and thus beyond the deceptions of their known and their unknown (their hidden, inner) egoist.

There is thus no magick; no one true Way; no one true praxis; no one true system; no one 'genuine' Order/organization/group. There is no secret knowledge – no secrets, no mysteries – to be revealed, to others. No chain of authority. As there can be no disciples since there is no mastery. No individual or individuals to be lauded. No longer any need to pontificate about, or even inform others about, the journey, about what has been seen, experienced, found, along the way.

There is only *lapis philosophicus* and its individual discovery. There are only those, on their own individual journeyings, journeying in their own way in their own species of Time, and who may or may not arrive at their planned destination. For we are life, the Cosmos; we are Time beyond its perceived illusive dichotomy and are and have been and will be Being, presenced and unpresenced, particular and general, past-present-future, and beyond the illusion, the deception, of 'a being' and of 'beings'.

Therefore, silence and reclusiveness become the few whose esoteric peregrinations have after decades – and by and because of *lapis philosophicus* – been ended.

Anton Long
December 2011 CE

[1] Lapis Philosophicus – the jewel of the alchemist; the goal that the alchemist, through the symbiosis that is alchemy, seeks. *al-χημία* [from *χῶμεία*] – 'the changing'.

[2] "He wolde be in his owne persone, the example of our hole iourney." William Bonde [*lector philosophiae*] – *The Pylgrimage of Perfection* (1526 ce), i. sig. Dvi.

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2. Lapis Philosophicus

Lapis Philosophicus – the jewel of the alchemist; the goal that the alchemist, through alchemy, seeks. Possession of this jewel is, according to aural tradition, sufficient to gift the alchemist with both wisdom and the secret of a personal immortality.

Let me begin the story – of the secret of *lapis philosophicus* – at the end, and which writing about this particular story will be the last writing of mine on any

Occult, esoteric, matter, and thus the end of my chatter.

The story ends with an anticipated discovery: that the penultimate stage (however named: Magus, GrandMaster, GrandLadyMaster) of that life-long genuine Occult journey which begins with initiation (of whatever kind: hermetic, ceremonial, self) is the same whether one began on, and thence followed, what has been described as 'The Left Hand Path', or whether one began on, and thence followed, what has been described as 'The Right Hand Path'. For in the context of beyond The Abyss, such designations based on such a dichotomy become, and are, irrelevant because without sense and meaning.

That is, the 'outer secret' of the inner, the real, the living, alchemy is that the end and the result of both our apparently separate journeys is the same; the same place, the same understanding, the same knowledge. For wisdom is undivided, the same for all of us, whatever we believed or assumed when we began. Or expressed another way, *lapis philosophicus* is what it is, and always has been, and does what it does, and always has done, in terms of how it affects and changes those few who have succeeded in their decades-long endeavour and thus discovered it, and discovered it where it has always been hidden.

Naturally those who have not discovered, not found, *lapis philosophicus* either will not appreciate this or will disagree with it; as will, of course, all those who pretend to others (and/or to themselves) that they have found *lapis philosophicus* and thus claim or award themselves some exalted title or some Occult grade or whatever.

As I mentioned in a previous MS:

"Our real work, both as individuals and as an Order - our Magnum Opus - is genuinely esoteric and Occult, and thus concerned with *lapis philosophicus* and not with some purely causal self-indulgence, or some ephemeral outer change in some causal form or forms, or with using such forms to try and effect some external change. For it is this esoteric, this Occult, work which will, affectively and effectively, introduce and maintain the Aeonic changes we desire and plan for - in its own species of acausal Time."

Furthermore, this work as one moves after decades of pathei-mathos toward The Abyss of necessity involves a living of the sinisterly-numinous. For those of the LHP - having followed 'the sinister' - living numinously for a period of some years; for those of the RHP - having followed 'the numinous' - living sinisterly for a period of some years. For such a living (and the pathei-mathos which of necessity is part of it) is a means to know, to live (to move toward becoming) the natural balance, the Life, beyond abstracted opposites and all abstractions. There develops thus a knowing of Wyrld, an Aeonic perspective, taking the

'sinister' individual beyond personal destiny, beyond the self, and far beyond the attempted, the primitive, deification of the ego of the charlatans and the novices of one particular 'path'. After which follows the ordeal of The Abyss which, for both types, both paths, is a living alone for a month or more in a certain difficult if simple manner, as for example outlined in the traditional Camlad rite of the abyss.

What, then, is the 'inner secret' of the living alchemy? What in other words is the nature of *lapis philosophicus*, the affects, of the object whose discovery is the ultimate purpose of our life-long Occult journey? The last part of this 'secret' is symbolized by the last stage/grade, begun but not yet attained as one's mortal nexion closes: during the right alchemical season, and at the right causal Time beyond one's mortal power to choose, to decide, for it is when it is, and will by the discovery of *lapis philosophicus* become known and can neither be chosen/decided by us nor forestalled by any means. The middle part of this 'secret' is that the object of our journey never really was distant and neither was it hidden at all; we only assumed or believed it was, and we only had to learn to not only see as we can see but did not know we could but also to know, to understand, to feel, to appreciate, what is seen, sans denotatum, and be such denotatum words (verbal, written), symbolic, ideation (of 'the mind'), archetypal, or whatever. The first part of this 'secret' concerns a certain knowledge: about 'the living water', azoth; about the nature of Time, of Being, of consciousness, of the Cosmos, and thus about our nature as mortal existents, as beings, in this realm of phenomenon; of how we are Time beyond its perceived dichotomy and are and have been and will be Being, and have the potential to become/return-to Being beyond our perceived temporary existence as conscious mortal beings. But one has to be 'there'/here - now/then/when and in/within/beyond Time - in order to 'see', to know, to feel, to appreciate, to understand, this. The rest is either preparation or null.

Anton Long
2/2/123 yfayen

Some Occult Terms Briefly Explained

Aeonic Perspective

The expression 'the Aeonic perspective' - also known as the Cosmic perspective - is used to describe some of our pathei-mathos, some of our experience; that is, to describe some knowledge we have acquired through a combination of practical experience, through a scholarly study, and through using certain Occult faculties and skills, such as esoteric-empathy.

This knowledge concerns several matters, some to do with how we understand the individual

human being, some to do with our perception of Aeons, and some to do with our praxis and the purpose and effectiveness of our methods and techniques both exoteric and esoteric.

In terms of causal forms, there is the initiated understanding that what, for human beings, is esoteric, evolutionary – that what presences acausal energy and thus Life – is inner not outer change. That is, that no causal form, no non-Occult praxis, produces or can produce Aeonic change, although such forms, such praxis, may occasionally result in some, a few, individuals each century, via *pathei-mathos*, achieving a certain insight and understanding and thence becoming changed, more evolved, human beings.

Or, expressed differently, the changes wrought by causal forms – by wars, revolutions, empires, nations, and through means such as politics or social reform, or by governments – are transient, and do not, over centuries, affect human beings en masse. For humans remain and have remained basically the same; rather primitive beings, dependent on and in thrall to abstractions, to their emotions, to archetypal forces, and never developing their latent faculties, never fulfilling their Cosmic potential, with only a rare few human beings achieving wisdom.

Alchemy

al-χημία [from *χῶμεία*] – 'the changing'.

According to aural tradition, esoteric alchemy – the secret alchemy – is a symbiotic process that occurs between the alchemist and certain living 'things'/elements, the aim of which symbiotic process is to acquire or to produce *Lapis Philosophicus*, and which 'jewel of the alchemist' is reputed to possess both the gift of wisdom and the secret of a personal immortality.

Alchemy, correctly understood and appreciated, is not – as the mis-informed have come to believe or been led to believe – concerned with the changing, the transformation of inert, lifeless, substances (chemical or otherwise) but with the transformation of the alchemist by a particular type of interaction with living 'things', human, of Nature, and of the Cosmos, and of living 'things' existing both in the causal and the acausal realms. [Hence the old association between alchemy and astronomy.] This interaction, by its nature – its *physis* – is or becomes a symbiotic one, with the alchemist, and the substances/things used, being thus changed by such a symbiosis.

That is, it is concerned with what we describe as 'the sinisterly-numinous'; with accessing and using/changing the acausal energies of living beings, and which acausal energies of necessity include the psyche of the alchemist.

Hence, esoteric alchemy is a particular type of 'internal change' within and of the individual as well as a practical esoteric Art involving the manufacture/use of particular types of esoteric – living – substances/'beings'/things.

Esoteric

By *esoteric* we mean not only the standard definition given in the Oxford English Dictionary, which is:

From the Greek *ἐσωτερικ-ός*. Of philosophical doctrines, treatises, modes of speech. Designed for, or appropriate to, an inner circle of advanced or privileged disciples; communicated to, or intelligible by, the initiated exclusively. Hence of disciples:

Belonging to the inner circle, admitted to the esoteric teaching.

but also and importantly pertaining to the Occult Arts *and* imbued with a certain mystery, *and* redolent of what we term 'the sinisterly-numinous'.

Psyche

The psyche of the individual is a term used to describe those aspects of an individual – those aspects of consciousness – which are hidden, or inaccessible to, or unknown to, the individual. Basically, such aspects can be considered to be those forces/energies which do or which can influence the individual in an emotional way or in a way which the individual has no direct control over or understanding of. One part of this psyche is what has been called "the unconscious", and some of the forces/energies of this "unconscious" have been, and can be, described by the term "archetypes".

In practical terms, the psyche of the individual is a nexus, between causal and acausal.

Wisdom

By term *wisdom* we mean not only the standard dictionary definition – a balanced personal judgement; having discernment – but also the older sense of having certain knowledge of a pagan, Occult, kind to do with living beings, human nature, and concerning Nature and 'the heavens'. To wit, possessing certain faculties, such as esoteric-empathy, a knowing of one's self; possessing an Aeonian knowing; and thus knowing Reality beyond, and sans, all causal abstractions.

Appendix Two

The Strange Life Of Myatt

Early Years

Africa and the Far East. Various colonial schools. Studied Martial Arts. Returned to England in 1967.

Known For/Career Highlights

- Far-right violent political activism, 1968-1974 (British Movement, NDFM), 1993-1998 (Combat 18)
- Bodyguard of Colin Jordan (occasional, 1969-1971)
- Imprisoned for forming and running a small gang of thieves, Leeds 1974
- Imprisonment for violence, 1972-1973, 1975
- Involvement with the paramilitary group Column 88, 1973-1976
- Catholic monk 1976-1978

- Writing the practical terrorist guide that (allegedly) inspired David Copeland
- Founding and being the first leader of the NSM, 1997-1998
- Arrest for incitement to murder, 1998 (case dropped due to 'lack of evidence')
- Conversion to Islam, 1998
- Supporting Al-Qaeda, 2000-2006
- Writing one of the most detailed defences in the English language of Islamic suicide attacks
- Having his Islamic writings used by Hamas and Al-Qaeda
- Being married three times
- Translating works by Sophocles, Aeschylus, Sappho, Homer
- Apostasy from Islam, 2009
- Developing a mystical compassionate philosophy (the Way of Pathei-Mathos), 2010-2012
- His short collection of poems, *One Exquisite Silence*, 2012
- Writing a book entitled *Understanding and Rejecting Extremism: A Very Strange Peregrination*, 2013
- His autobiography, *Myngath - Some Recollections of Wyrdful and Extremist Life* (revised edition May 2013)
- A translation of and commentary on the Poemandres section of the Corpus Hermeticum, 2013

Described By Others (between 1998 and 2010) As

- a British iconoclast
- a deeply subversive intellectual
- an ethereal character
- a dangerous man
- a martial arts expert
- one of the more interesting figures on the British neo-nazi scene since the 1970s
- the leading hardline nazi intellectual in Britain since the 1960s
- having written a detailed step-by-step guide for terrorist insurrection
- a man of extreme and calculated hatred
- a ferocious Jihadi
- an intriguing theorist
- the mentor who drove David Copeland to kill
- being the founder and leader of the subversive occult group, the Order of Nine Angles (an allegation Myatt has always denied)
- having undertaken a global odyssey which took him on extended stays in the Middle East and East Asia
- having, when a Muslim, travelled and spoken about Jihad in several Arab countries
- Le leader charismatique du mouvement néo-nazi anglais; expert en arts martiaux et en actions commando
- being on a multi-decade intellectual/spiritual journey that has taken him far beyond his NS origins

Most of the information is taken from the Wikipedia article about David Myatt (dated 10 April

2014); the rest from Myatt's autobiography, *Myngath - Some Recollections of a Wyrdful and Extremist Life*, ISBN 9781484110744

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David Myatt

David Myatt (born 1950) – also known as **David Wulstan Myatt**^[1] and formerly known as **Abdul-Aziz ibn Myatt**^[2] – is the founder of The Numinous Way,^{[3][4]} a former British Muslim, and a former neo-nazi.

"A British iconoclast who has lived a somewhat itinerant life and has undertaken an equally desultory intellectual quest, Myatt is emblematic of the modern syncretism of radical ideologies",^[5] and regarded as an "example of the axis between right-wing extremists and Islamists".^[6] He has been described as one of the more interesting figures on the British neo-Nazi scene since the 1970s.^{[7][8][9][10]}

Before his conversion to Islam in 1998,^{[11][12][13]} Myatt was the first leader of the British National Socialist Movement (NSM),^[14] and was identified by the British newspaper, *The Observer*, as the "ideological heavyweight" behind Combat 18.^[15]

At a 2003 UNESCO conference in Paris, which concerned the growth of anti-Semitism, it was stated that "David Myatt, the leading hardline Nazi intellectual in Britain since the 1960s [...] has converted to Islam, praises bin Laden and al Qaeda, calls the 9/11 attacks 'acts of heroism,' and urges the killing of Jews. Myatt, under the name Abdul Aziz Ibn Myatt supports suicide missions and urges young Muslims to take up Jihad. Observers warn that Myatt is a dangerous man..."^[16] This view of Myatt as a radical Muslim, or Jihadi,^[17] is supported by Professor Robert S. Wistrich, who writes that Myatt, when a Muslim, was a staunch advocate of "Jihad, suicide missions and killing Jews..." and also "an ardent defender of bin Laden".^[18] One of Myatt's writings justifying suicide attacks was, for several years, on the *Izz ad-Din al-Qassam Brigades* (the military wing) section of the Hamas website.^[19]

Political scientist Professor George Michael writes that Myatt has "arguably done more than any other theorist to develop a synthesis of the extreme right and Islam".^[20]

Myatt came to public attention in 1999, a year after his Islamic conversion, when a pamphlet he wrote many years earlier, *A Practical Guide to Aryan Revolution*, described as a "detailed step-by-step guide for terrorist insurrection",^[21] was said to have inspired David Copeland, who left nailbombs in areas frequented by London's black, Asian, and gay communities.^[22] Three people died and 129 were injured in the explosions, several of them losing limbs.

Since 2010 Myatt has written extensively about his rejection of both Islam and his extremist past, writing that: "What I [...] came to understand, via pathei-mathos, was the importance - the human necessity, the virtue - of love, and how love expresses or can express the numinous in the most sublime, the most human, way. Of how extremism (of whatever political or religious or ideological kind) places some abstraction, some ideation, some notion of duty to some ideation, before a personal love, before a knowing and an appreciation of the numinous."

In addition to writing about Islam and National Socialism, Myatt has translated works by Sophocles,^[23] Sappho,^[24] Aeschylus,^[25] Homer,^[26] translated and written a commentary on the Greek text of the Poimandres section of the Corpus Hermeticum,^[27] and written several collections of poems.^[28] He has also developed a mystical philosophy which he calls both *The Numinous Way*^[29] and the *Way of Pathei-Mathos*, and invented a three-dimensional board-game, the Star Game.^[30]



Abdul-Aziz ibn Myatt after his conversion to Islam in 1998, wearing a Thawb and a Taqiyah (cap) (aka Kufi).

Personal life

Myatt grew up in Tanzania, where his father worked as a civil servant for the British government, and later in the Far East, where he studied the martial arts. He moved to England in 1967 to complete his schooling, and has said that he began a degree in physics but did not complete it, leaving his studies to focus on his political activism.^[31] He is reported to live in the Midlands and to have been married three times.

In 2000, British anti-fascist magazine *Searchlight* wrote that: "He does not have the appearance of a Nazi ideologue ... [S]porting a long ginger beard, Barbour jacket, cords and a tweed flat cap, he resembles an eccentric country gentleman out for a Sunday ramble. But Myatt is anything but the country squire, for beneath this seemingly innocuous exterior is a man of extreme and calculated hatred. Over the past ten years, Myatt has emerged as the most ideologically driven nazi in Britain, preaching race war and terrorism [...] Myatt is believed to have been behind a 15-page document which called for race war, under the imprint White Wolves."^[32]

According to Professor Jeffrey Kaplan, Myatt has undertaken "a global odyssey which took him on extended stays in the Middle East and East Asia, accompanied by studies of religions ranging from Christianity to Islam in the Western tradition and Taoism and Buddhism in the Eastern path. In the course of this Siddhartha-like search for truth, Myatt sampled the life of the monastery in both its Christian and Buddhist forms."^[33]

Political scientist Professor George Michael has written that Myatt is an "intriguing theorist" whose "Faustian quests" not only involved studying Taoism and spending time in a Buddhist and later a Christian monastery,^[34] but also allegedly involved exploring the occult, and Paganism and what Michael calls "quasi-Satanic" secret societies, while remaining a committed National Socialist. Myatt is also alleged to have been the founder of the occult group the Order of Nine Angles (ONA/O9A) or to have taken it over^[35] and written the publicly available teachings of the ONA under the pseudonym Anton Long.^[36] According to Senholt, "ONA-inspired activities, led by protagonist David Myatt, managed to enter the scene of grand politics and the global 'War On Terror', because of several foiled terror plots in Europe that can be linked to Myatt's writings".^[37] David Myatt has always denied such allegations about involvement with the ONA,^[38] and using the pseudonym Anton Long.^[39]

Political activism

Myatt joined Colin Jordan's British Movement, a neo-Nazi group, in 1968, where he sometimes acted as Jordan's bodyguard at meetings and rallies.^[40] From the 1970s until the 1990s, he remained involved with paramilitary and neo-Nazi organisations such as Column 88 and Combat 18,^{[41][42]} and was imprisoned twice for violent offences in connection with his political activism.

Myatt was the founder and first leader of the National Socialist Movement^{[43][44]} of which David Copeland was a member. He also co-founded, with Eddy Morrison, the neo-Nazi organization the NDFM (National Democratic Freedom Movement) which was active in Leeds, England, in the early 1970s,^[45] and the neo-Nazi Reichsfolk group,^{[46][47]} and which Reichsfolk organization "aimed to create a new Aryan elite, The Legion of Adolf Hitler, and so prepare the way for a golden age in place of 'the disgusting, decadent present with its dishonourable values and dis-honourable weak individuals'".^[48]

Of the NDFM, John Tyndall wrote (in a polemic against NDFM co-founder Eddy Morrison): "The National Democratic Freedom Movement made little attempt to engage in serious politics but concentrated its activities mainly upon acts of violence against its opponents. [...] Before very long the NDFM had degenerated into nothing more than a criminal gang."^[49] Myatt, writing in his autobiography *Myngath*, admits that during this time he did organize a small gang "whose aim was to liberate goods, fence them, and make some money with the initial intent of aiding our political struggle." Myatt was subsequently arrested in a raid by the Yorkshire Regional Crime Squad, and imprisoned for leading this gang.

It is also alleged that in the early 1980s Myatt tried to establish a Nazi-occultist commune in Shropshire,^[50] although Myatt denies this allegation, claiming that his aim was to establish an agrarian community solely based on the Nazi

principles of Blood and Soil and which project was advertised in Colin Jordan's *Gothic Ripples* newsletter,^[51] with Goodrick-Clark writing that "after marrying and settling in Church Stretton in Shropshire, [Myatt] attempted in 1983 to set up a rural commune within the framework of Colin Jordan's Vanguard Project for neo-nazi utopias publicized in *Gothic Ripples*".^[52]

Michael writes that Myatt took over the leadership of Combat 18 in 1998, when Charlie Sargent, the previous leader, was jailed for murder.

Alleged influence on David Copeland

In November 1997, Myatt posted an allegedly racist and anti-Semitic pamphlet he had written called *Practical Guide to Aryan Revolution* on a website run out of British Columbia, Canada by Bernard Klatt. The pamphlet included chapter titles such as "Assassination", "Terror Bombing", and "Racial War".^[53] According to Michael Whine of the Board of Deputies of British Jews, "[t]he contents provided a detailed step-by-step guide for terrorist insurrection with advice on assassination targets, rationale for bombing and sabotage campaigns, and rules of engagement."

In February 1998, detectives from S012 Scotland Yard raided Myatt's home in Worcestershire and removed his computers and files. He was arrested on suspicion of incitement to murder and incitement to racial hatred, but the case was dropped because the evidence supplied by the Canadian authorities was not enough to secure a conviction.

It was this pamphlet that, in 1999, allegedly influenced^[54] David Copeland, the London nailbomber - who was also a member of Myatt's National Socialist Movement - and who planted homemade bombs targeting immigrants in Brixton, Brick Lane, and inside the Admiral Duncan pub on Old Compton Street in London, frequented by the black, Asian, and gay communities respectively. Friends John Light, Nick Moore, and Andrea Dykes and her unborn child died in the Admiral Duncan pub. Copeland told police he had been trying to spark a "racial war."

Following the conviction of Copeland for murder on June 30, 2000, after a trial at the Old Bailey, one newspaper wrote of Myatt: "This is the man who shaped mind of a bomber; Cycling the lanes around Malvern, the mentor who drove David Copeland to kill [...] Riding a bicycle around his Worcestershire home town sporting a wizard-like beard and quirky dress-sense, the former monk could easily pass as a country eccentric or off-beat intellectual. But behind David Myatt's studious exterior lies a more sinister character that has been at the forefront of extreme right-wing ideology in Britain since the mid-1960s."^[55]

According to the *BBC's Panorama*, in 1998 when Myatt was leader of the NSM, he called for "the creation of racial terror with bombs." Myatt is also quoted by *Searchlight* as having stated that "[t]he primary duty of all National Socialists is to change the world. National Socialism means revolution: the overthrow of the existing System and its replacement with a National-Socialist society. Revolution means struggle: it means war. It means certain tactics have to be employed, and a great revolutionary movement organised which is primarily composed of those prepared to fight, prepared to get their hands dirty and perhaps spill some blood" (*Searchlight*, July 2000).

Conversion to Islam

Myatt converted to Islam in 1998. He told Professor George Michael that his decision to convert began when he took a job on a farm in England. He was working long hours in the fields and felt an affinity with nature, concluding that the sense of harmony he felt had not come about by chance. He told Michael that he was also impressed by the militancy of Islamist groups, and believed that he shared common enemies with Islam, namely "the capitalist-consumer West and international finance."^{[56][57]}

While, initially, some critics - specifically the anti-fascist *Searchlight* organization - suggested that Myatt's conversion "may be just a political ploy to advance his own failing anti-establishment agenda", it is now generally accepted that his conversion was genuine.^{[58][59][60][61][62]}

Following his conversion to Islam, Myatt dissociated himself from nationalism and racialism, and both as a Muslim and subsequently openly stated that racism is wrong.^{[63][64]}

As a Muslim, he travelled and spoke in several Arab countries,^[65] and wrote one of the most detailed defences in the English language of Islamic suicide attacks^[66] - having become an advocate of such attacks^[67] and defended the killing of civilians in such attacks.^[68] He also expressed support for Osama bin Laden,^[69] and the Taliban, and referred to the Holocaust as a "hoax". An April 2005 NATO workshop heard that Myatt had called on "all enemies of the Zionists to embrace the Jihad" against Jews and the United States.^[70]

According to an article in *The Times* published on April 24, 2006, Myatt then believed that: "The pure authentic Islam of the revival, which recognises practical jihad as a duty, is the only force that is capable of fighting and destroying the dishonour, the arrogance, the materialism of the West ... For the West, nothing is sacred, except perhaps Zionists, Zionism, the hoax of the so-called Holocaust, and the idols which the West and its lackeys worship, or pretend to worship, such as democracy... Jihad is our duty. If nationalists, or some of them, desire to aid us, to help us, they can do the right thing, the honourable thing, and convert, revert, to Islam — accepting the superiority of Islam over and above each and every way of the West."

Departure from Islam

In 2010, Myatt publicly announced that he had rejected Islam,^[71] having developed his own weltanschauung,^[72] writing that "the Way of Pathei-Mathos is an ethical, an interior, a personal, a non-political, a non-interfering, a non-religious but spiritual, way of individual reflexion, individual change, and empathic living, where there is an awareness of the importance of virtues such as compassion, humility, tolerance, gentleness, and love",^[73] and that "living according to the way of pathei-mathos [...] means being compassionate or inclining toward compassion by trying to avoid causing, or contributing, to suffering".

"The Numinous Way" and Pathei-Mathos

Myatt describes *the Numinous Way* as "the result of a four-decade long *pathei-mathos* and [...] the often difficult process of acknowledging my many personal mistakes", and writes that it is an apolitical, and individual, way of life, based on empathy and *πάθει μάθος*, pathei-mathos, where race and the concept of the folk not only have no place but are regarded as unethical abstractions.

He defines *pathei-mathos* by saying: "The Greek term *πάθει μάθος* derives from The Agamemnon of Aeschylus (written c. 458 BCE), and can be interpreted, or translated, as meaning learning from adversary, or wisdom arises from (personal) suffering; or personal experience is the genesis of true learning."^[74] Pathei-Mathos is thus an aspect of or element in *the Numinous Way*, although the former term comes to predominate over the latter in Myatt's writings beginning 2012.

Myatt writes that "the numinous sympathy — συμπαθεια (sympatheia, benignity) — with another living being that empathy provides naturally inclines us to treat other living beings as we ourselves would wish to be treated: with fairness, compassion, honour, and dignity. It also inclines us not to judge those whom we do not know; those beyond the purveu — beyond the range of — our faculty of empathy".

Myatt links his *Numinous Way* to Hellenistic philosophy and places it in the Western philosophical tradition.

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Notes

- [1] Some accounts give Myatt's middle name as William, such as the 1998 edition of Searchlight magazine (http://www.declarepeace.org.uk/captain/murder_inc/site/nazi.html) and Black Sun: Chapter "Nazi satanism and the new Aeon", Goodrick-Clarke, 2002. But, these accounts are seen as unreliable as the authors have allegedly never corresponded with Myatt. However, several authors did and confirm his middle name as Wulstan, namely Michael, George. (2006) *The Enemy of My Enemy* and Kaplan, Jeffrey. (1998) *Nation and Race: The Developing Euro-American Racist Subculture*, Northeastern University Press, 1998, ISBN 1-55553-331-0. Additionally, there is Myatt himself (q.v. his poetry and Greek translations).
- [2] Myatt originally changed his name to Abdul-Aziz (which he has penned articles under) but has been accused that he was trying to hide his identity so on the advice of an Imaam he added the ibn Myatt so people would know who he was. (<http://forums.islamicawakening.com/showpost.php?p=7269&postcount=9>)
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- [10] "Right here, right now (<http://observer.guardian.co.uk/review/story/0,6903,891761,00.html>)", *The Observer*, February 9, 2003
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- [16] Simon Wiesenthal Center: *Response*, Summer 2003, Vol 24, #2
- [17] Myatt was described by author Martin Amis as "a fierce Jihadi". *The Second Plane*. Jonathan Cape, 2008, p.157
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